

4139. aa
41

AN
ESSAY

TOWARDS

Advancing the Interest
OF THE
Establish'd CHURCH
AND

STATE.

Humbly offered, in
Several Considerations,
TO THE
QUEEN,

And Both
Houses of PARLIAMENT.

By a Person of Quality.

L O N D O N,

Printed for J. Morphew, near Stationers-
Hall, 1708.

*L. Englewood
Church. of*



TO THE
QUEEN's
Most Excellent Majesty.

MADAM,

YOUR Majesty hath in
a higher degree, beyond
all your Predecessors, fulfill'd that
Gracious Prophecy to God's
Church; and *Kings shall be thy*
Nursing-Fathers, and the Queens
thy Nursing-Mothers, Isa. 49.
23. And as with one Breast
you have Graciously nourished
the Church; so with the other,
you have supplied the pressing
Necessities of the Civil State:

A 2 Great

iv *The Dedication.*

Great Engagements to Love and Dutifulness to your Majesty upon Church and State.

What is truly Religious, Great and Royal, your Majesty (as your late Predecessors) has proclaimed open War against the Immoralities, the most Formidable Enemies both of Church and State; and that you may prosper in this truly Holy War, (wherein the Almighty God is on your side) is the Hearty Prayer of all good Men.

And the only Design of this small Treatise (here in all Humility offered to your Majesty) is to point out, and direct the plain way how to engage
and

The Dedication. V

and fight the Enemy with Success.

It is in the Power of the Established Church and State, to do Wonders in this high concern, and to shew its self in all its strength and beauty; and this your Majesty should soon find to your own Joy and Happiness, if what the Author here propounds were heartily set about.

Some brave Men are already engaged as Voluntiers in this Noble Enterprize of giving a stop to Wickedness; but their Numbers are few, and their strength too weak to effect their Wishes in all Places; so that all their honest Endeavours will, it is to be feared, end in little more than Skirmish, if

A 3

they

vi *The Dedication.*

they be not supported with a more ample Power: All that they can propund to themselves (besides the Satisfaction of doing their own Duty, as good Christians, and of doing other Mens more proper Work to whom it belongs by more Particular and Special Obligations, besides this) all that can be reasonably expected from these Societies, cannot be a general Reformation of Manners; but only a partial Reformation in some of our great Cities and Towns Corporate.

But the Method here Proposed would gain the Point, and almost destroy the Enemy both root and branch, in every
very

The Dedication. **vii**

very part and place of your Majesty's Kingdom, where the established Church prevails.

And besides, the Method here proposed is no more than what flows naturally from our Constitution in Church and State ; and is so suitable to the Rules and Laws of both, that one would think all that love our Church and State should readily embrace it.

And sure it were very easie to convince all Mens Judgments, that they are bound to God, and your Majesty, to discharge their Duties in their several Posts, or resign their Offices of Trust ; which Duties, if

A 4 they

viii *The Dedication.*

they would discharge, a general Reformation of Manners necessarily and easily follows.

But Immoralities are every where spread, and are become like a Veteran Army, that is very numerous as well as potent, bold, and daring; and what is worse than this, they have gained too great a Confederacy within our selves.

And therefore this Author's design is to awaken, and to raise the utmost *Posse* both of Church and State against them.

The learned Lord *Verulam* (of whom the Author makes some use in the ensuing Tract,) gives this Advice to the learned King *James* the First (your Majesty's

The Dedication. ix

jeſty's great Grand-Father) that there would not need ſo much the Severity of the Penal Laws, if the Sword of the Spirit were better edged ; by the ſtrengthening the Authority and ſuppreſſing the Abuſes of the Church.

And he alſo ſuggeſts to that learned Prince, whether he ſhould not think fit to give ſtrength to the general Council of the Clergy (the Convocation Houſe) which was then reſtrained, when the State of the Clergy was looked upon as a ſuſpected Part of the Kingdom, by Reason of their Homage to the Biſhop of Rome. But now it is otherwiſe; and who are more loyal to the Crown, and
more

x *The Dedication.*

more serviceable to the State,
than the Clergy of our established Church?

But this and whatever the Author hath here proposed to be done, for the Glory and Safety of our established Church and State, must be entirely left to your Majesty's Wisdom and Pious Care.

And no Man can doubt of your Majesty's Readiness to excite and quicken all Orders of Men, to do their Duties, as well as to strengthen the Interest of your Church and State, so far, and in such a method, as that we may all be happy if we will.

And with this assurance, the Author offers up his daily
Pray-

The Dedication. xi

Prayers for your Majesty, that
your Reign may be Prosperous,
and your Days many and
easie.

Your Majesty's

Most Humble,

and most Dutiful

Subject and Servant.

TO

and your boys' names and
the religious of the children
for your children, that
The Divine will

10

TO THE
Honourable Houses
OF
PARLIAMENT.

THE Author of this Treatise most humbly conceives, that he hath pointed out a plain, direct method for a general Reformation of Manners; and thereby to strengthen the mutual Interests of our Church and State: Which if it be agreeable to your wiser Sentiments, he then only humbly begs, in behalf of our established

xiv *To the Honourable, &c.*
blished Church and State, and
for the Safety of both, that you
would yeild what Aid and Assi-
stance the Wisdom of a Religious
Parliament shall judge neces-
sary to procure its desired end.

Your

Most Humble

Servant.

THE

C.
nd
ou
fi-
us
ef-
.
t.

THE
CONTENTS

Of the ensuing Treatise, contain-
ed in Five Chapters.

Chap. I. Concerning Episcopacy, or
the Higher Order of the Church :
*shewing the Necessity and Sea-
sonableness of every Bishop's
doing all his own proper Work
in Person, in order to a general
Reformation of Manners. p. 1*

Chap. II. Concerning the Paro-
chial Clergy of this Nation :
*shewing what defects being sup-
plied, they would have a mighty
force to plant Practical Religion,
and to reform Manners. p. 46*

E
d

Chap. III. Concerning Family Re-
ligion, and the good Order and
Go-

The Contents.

Government in Families ; shewing the absolute necessity of this to preserve Substantial Religion in the Nation, and to restrain Wickedness. p. 75

Chap. IV. Concerning a Religious Magistracy ; shewing the absolute necessity of having such, in order to a general Reformation of Manners. p. 89

Chap. V. Concerning the Pacification of the Church : shewing how to promote a happy Union in Church and State : And that Union is highly necessary to effect a general Reformation of Manners. p. 113

Corollaries from the whole, with Two Prayers, one for the Queen, the other for all Orders of Men.

NO 66 p. 126

A N

[1]

AN
ESSAY

Towards advancing the Interest
OF THE
Establish'd CHURCH
and STATE.

CHAP. I.

Concerning Episcopacy, or the
higher Order of the Church;
shewing the great Advantages
and the Necessity and Sea-
son-

sonableness of every Bishop's doing all his own proper Work in Person; and more especially of managing his own Jurisdiction without Deputies; in order to a general Reformation of Manners; and shewing that this Proposal for the good of our established Church and State is Practicable.

THE Author's Business here is not to meddle with any Disputes, or to reflect upon any of the present Orders amongst us:

May our Episcopacy have all the Benefits and strength of Arguments which many learned Men have given it, and may they enjoy all their Honours and

and Profits, and some of them a better Maintenance, “ which, “ in some Particulars, is not “ sufficient; and therefore formerly were enforced to be “ supplied by Toleration of “ *Commendams*; things of themselves unfit, and ever held “ of no good report. Thus the Lord Chancellor Bacon tells King *James* the First in his Considerations, touching the Pacification and *Edification* of the Church of *England*. But my Business is to do God and the Nation Service, by shewing the plain and direct Means to *Reformation of Manners*; and to regain the Purity and exemplary Lives of all the Members of our Church,

B 2 which

which will never be, unless all Orders of Men do with Faithfulness, Zeal and Courage, put forth their utmost Strength and Vigour to carry on so Honourable a Work, and so absolutely necessary to save our Church and State.

Now the Bishops being the great Wheels that move the Church, as well as the Superior Shepherds of the several Flocks, this Noble Work must begin with them. And sure it is no fault to remind such good Men of what great and good Men have formerly thought necessary for them to do; and I am sure as necessary, or much more necessary, now to reduce to Practice in this corrupt Age

of

of the World. And therefore my Business is to shew, how we may and ought to feel the great Benefits of that Government in our Church; which must be by Praying them to come in to Execute all their own proper Work within their several Diocesses.

By this means we should all reap the great Good of their more immediate Presence and Influence, which would, with a mighty force, affect the whole Church and every Member in it.

And therefore I beg no Pardon if I bespeak them in the Words of our Learned and serious Dr. *Hammond*, in his *Considerations of Church-*

Government; where (after he had laboured to support our Episcopacy by several strong Arguments) he tells the World what St. *Chrysoſtom's* Judgment was, viz.

“ That the Burthen of a Bi-
 “ ſhop was formidable, even
 “ to an Angel to undergo.
 “ And if the Corruption of
 “ latter Times be affirmed to
 “ have changed that State of
 “ things, I answer, that the
 “ reſtoring Episcopacy to its
 “ due Burthen, as well
 “ as Reputation, were a
 “ Care worthy of Reformers.
 “ And it is ſo far from my
 “ deſire that any ſuch care
 “ ſhould be ſpared, that it
 “ is now my Publick, ſolemn
 “ Peti-

" Petition, both to God
 " and Man, that the Power
 " of the Keys, and the Ex-
 " ercise of that Power; the
 " due Use of Confirma-
 " tion, and (previous to
 " that) Examination and
 " Tryal of Youth; a strict
 " Search into the Man-
 " ners, and Tempers,
 " and Sufficiencies of those
 " that are to be admit-
 " ted into Holy Orders,
 " and to be Licentiate for
 " Publick Preachers, may
 " conscienciously be attend-
 " ed and taken Care of,
 " as Matters of infinite and
 " Eternal Importance, by
 " every Bishop, in his own
 Diocess.

Diocess. But farther observe, he urgeth Visitations : “ The Visitation of
 “ each Parish in each Diocess, and the Exercise
 “ of a Church Discipline upon all Offenders, together with painful,
 “ mature, and sober Preaching and Catechising ; Studies of all
 “ kinds and Parts of Theological Learning ; Languages, Controversies,
 “ Writings of the Schools and Casuists ; be so far
 “ taken into Consideration by our Law-makers, and
 “ so far considered in the
 “ colla-

“ collating of Church Pre-
 “ ferments and Dignities ; and
 “ so much of Duty required
 “ of the Clergymen, and so
 “ little left Arbitrary and at
 “ large ; that every Church
 “ Preferment in this Kingdom
 “ may have such a due Bur-
 “ then annexed to it, that no
 “ Ignorant Person should be
 “ able, and no Lazy or Luxu-
 “ rious Person willing or for-
 “ ward to undergo it.

And it was Dr. *Hammond's*
 most Passionate Wish, That
 those who “ Sincerely wish
 “ the good of this National
 “ Church, that they will en-
 “ deavour their utmost to re-
 “ vive the Means of Regain-
 “ ing the purity and exem-
 „ plary

“ plary Lives of all its Mem-
 “ bers, when God shall open
 “ a Door to it.

And sure that Door is now open. Our Gracious Queen, and the Honourable Houses of Parliament, have opened the Door, and have given their Assurances, by enacting Laws against Immoralities.

And no doubt they are ready to do much more for the good of God's Church.

By what is already mentioned and declared from this Learned and Pious Man of our own Church; it is visible what his Judgment was about the proper means and the plain way to procure a General Reformation of Manners.

But

[II]

But to shew more plainly the Advantages to Church and State, by every Bishop's doing his own proper Work in his own Person:

1st, Did all of the higher Order in the Church please to discharge themselves in all the Parts of Duty essential to their Order ; as Preaching, Praying, Administring the Holy Communion, and what is their Peculiar (as Bishops) Confering Holy Orders, and Confirming with due Examination and care ; And more especially did they in their own Persons execute their Spiritual Jurisdiction, and not deleague their
their

their Power to Officials, Commissaries, (whose Gain is their Godliness in many of them) this very thing, this first step, would be a great Reformation of it self; as it would remove the great Impediments to this great Work of Reforming. For as the Jurisdiction hath been managed, it hath been a scandal to the Church; it hath been oppressing to the Subject, and a grief and great disheartning to the Pious Endeavours of the most Laborious Part of the Clergy; it hath made the Church Men contemptible by the Insolence and Rudeness of the Officers of those Courts, and hath rather en-

encouraged Vice than depressed it.

In a Word, such Managements as have been made, have enriched only some of the baser sort of Men, by long and chargeable Suits, and secret Commutation of Penances, which, as managed, have fill'd their private Purses, and look like Popish Indulgencies.

And therefore I humbly conceive it to be the Common Interest of the Nation, that all Bishops should bear the Weight and Burthen of their own Offices, if it were only to discharge us of these just Complaints and Mischiefs.

2dly,

2^{dly}, Did the Bishops, instead of Deleaguing their Power, and Governing by such Men; and instead of using Perspectives to over-see the Inferior Shepherds and their Flocks at a great Distance;

Would they come and visit each Parish in their Diocess, and see how they do, and how matters go; (*Acts* the 15th Chapter, v. 36.) and would they keep their own Courts in Person, with fit and proper Assistance of their own Clergy, and then and there take occasion Publickly to discourse of the weight of a sacred Oath Lawfully taken; and the danger of not keeping it; and of the Religion of a Witness; and
the

the purity of Marriage, and the danger of Sins of Unclean-
 ness, and Drunkenness, and
 Prophane Common Swear-
 ing; and the danger of Schisms
 and Divisions, and other Sins
 too Common amongst us;
 and of the Preciousness of a
 good Name; and repairing of
 Churches; and the necessity of
 going to the Holy Commu-
 nion, and of Family Piety and
 good Government in Families;
 and enjoining Penances in a
 Serious and solemn manner
 upon all Offenders, without
 any respect or partiality (as
 the case requires) and reconcil-
 ing Penitents to their own Pro-
 fit, and the Profit of others;
 and composing Differences; and
 en-

enquiring into the Charities and Bequests given to the Church or Poor; and to see that they run in their proper Channels. Did Bishops perform all these and such like things peculiar to their Offices, in their own Persons, and thus assist and work with the Inferior Shepherds; Is not this the plain direct way to effect successfully a General Reformation of Manners? Let the World judge.

Oh! how happy and Flourishing would our Church and State be.

Christianity would shew it self in all its Beautie. All good Mens Hearts would leap for Joy to see the Glorious change.

Then

Then we should look upon Bishops as the Angels of their several Diocesses and Churches of Christ : Because we should feel them such by their constant Guardianship and pious Care ; and the Benefits of Episcopacy would never be more disputed, our Grievances would cease, our just Complaints against the Spiritual Courts and their Oppressions and Scandals would be at an end.

Piety and good Manners would shine. Wickedness in the greatest Persons would sneak and hide at least, and practical sound Knowledge would spread and abound all over our Land.

C

Nor

Nor would any envy the Honour or great Revenues of some Bishops: But the Nation being thus made sensible of the Benefits and infinite Advantages of their Government, would believe it their Common Interest to honour and support them; and would rather pity the Burthen of those few that have those painful Offices assign'd them.

3^{dly}, Did Bishops do their own proper Work in their own Persons, “ this would give
 “ strength to the Bishops them-
 “ selves, and countenance to the
 “ *Inferior Clergy*, and the better
 “ issue and proceeding to
 “ those Causes that shall pass:
 “ And this is a Reformation
 “ in

“ in the Church that might
 “ be planted *sine strepitu*, with-
 “ out any Perturbation at all.
 Thus the Noble *Verulam* tells
 the learned King *James* the
 First.

And most certainly it would
 beget a better Correspondence
 too betwixt the Bishops and
 the lower House of Convo-
 cation; and a greater endear-
 ment and familiarity betwixt
 all Bishops and their respective
 Clergy in every Diocess; and
 whatever Irregularities might
 be found amongst the Inferior
 Shepherds, this method would
 easily Cure and Remedy.

4thly, For the Seasonableness
 of this Proposal, and necessity
 of reducing it now into Pra-

ctice; this any common Understanding may discern. Let the Corruption of our Spiritual Courts be considered; and more especially the general Corruption of Manners throughout the Nation; and God's Judgments lately felt, and more we may justly fear: Whoever hath a serious Thought about these things must needs conclude within himself, that now is the time for the Church to shew its strength, and for the higher Order in our Church to assert their own Jurisdiction, and to exercise it uncorruptly. For,

1. Crying Sins of all sorts do generally prevail amongst us.

2. The

2. The means of Grace and Reforming are too remissly and coldly executed by very many ; and a general Formality and Deadness in Religion creeps apace upon us. And little Improvements do appear under the Holy Ordinances.

3. A sort of Sloth and Sensuality seems to seize many of all Orders of Men.

4. The Censures of the Church are not duly executed, to the Reformation of Manners ; and too often are made Pecuniary Mulets, to the filling private Officers Purses.

5. The sacred Oaths of Church-Wardens and Constables are far from being kept ;

kept ; I fear almost a general Perjury, or something too near it.

6. Some Magistrates are cold and remiss ; some others plainly discourage Honest Informers ; and consequently the Prosecution of Immoralities.

7. Forms and Ceremonies are extoll'd by many ; and good Morals by them little esteemed.

Are not these things Pre-
sages and Introductions to Sor-
rows and Miseries to the Na-
tion ? And is it not season-
able and necessary that the
Spiritual Sword should be edg-
ed and sharpened, and do its
proper Execution ?

Here

Here I cannot but call to mind what is well observed by an excellent Man, Dr. *Patrick* (late Bishop of *Ely*,) a Man who made all his Learning serviceable to the great ends of Piety and sound Practical Religion; in his Treatise of *Repentance and Fasting*, Part 1st, Chapter 6. page 47.

He there having given an account of God's Judgments upon the Church of *Corinth*, for the coming unworthily to the Lord's Table, and not deeply repenting, and condemning themselves for it; he adds these Remarkable Words:

“ In plainer Terms (saith he,
 “ which I take to be the truest
 “ Interpretation of all) if the

“ Church had judged, con-
 “ demned, and exercised its
 “ Censures as it ought to have
 “ done upon such Offenders,
 “ and punished them for
 “ their Faults; those Punish-
 “ ments from the Hand of
 “ God might have been spar-
 “ ed.

The Application is easy : For
 this is the Cause still (perhaps)
 why eminent Judgments from
 God fall upon this Nation
 in these Days ; because the
 Church is negligent in calling
 Offenders to account ; or for
 the trifling Exercise of the Keys
 to serve Mens Passions, or
 their private Purfes.

And now to prove this Au-
 thor's Proposal practicable in
 the

the Opinion of learned and good Men.

1. From the Authority of the learned Lord *Bacon*, who plainly answers the greatest difficulty or Objection, which is this; “What Bishop is sufficient for so great a Labour? “The Jurisdiction of some of “them is very ample and “spacious, and their Time is to “be divided between their Labours, as well in the Word “and Doctrine, as in Government and Jurisdiction.

The Lord *Bacon*’s Reply is this; “I do not see, (saith that “great Man) supposing the Bishops Courts to be used incorruptly, and without any “indirect course held to multiply Causes for the gain of fees; but

“ but that the Bishop might very
 “ well, for causes of Moment,
 “ supply his judicial Function
 “ in his own Person ; we see
 “ one Chancellor of *England*
 “ dispatcheth the Suits in Equity
 “ of the whole Kingdom.

“ And if hold be taken of
 “ that, that the Bishop's La-
 “ bour in the Word must take
 “ up a principal part of his
 “ Time; so I may say again, that
 “ Matters of State have ever
 “ taken up most of the Chan-
 “ cellor's time ; having been
 “ for the most part Persons
 “ upon whom the Kings of
 “ this Realm have most relied
 “ for Matters of Counsel.

“ And therefore there is no
 “ doubt but the Bishop, whose

“ Cir-

“ Circuit in less ample, and
 “ the Causes in Nature not so
 “ multiplying, with the help
 “ of References and Certifi-
 “ cates to and from fit Per-
 “ sons, for the better ripening
 “ of Causes in their mean Pro-
 “ ceedings; and such ordina-
 “ ry Helps incident to Juris-
 “ diction, may very well suffice
 “ his Office.

But besides, the Lord *Veru-*
lam adds other Helps which
 might be made use of, which
 if they were, then were there
 less use of the Officials Courts,
 whereof (saith he) “ there is
 “ now so much Complaint.
 Thus far that Noble Lord; but
 before I leave him, I shall
 note this out of his Dis-
 course

course upon this Argument;
 that where he argueth against
 the Bishops exercising their
 Jurisdictions by Chancellors,
 Officials, Commissaries, and
 such like, or any Deputies;
 he saith, " It is probable that
 " Bishops, when they gave
 " themselves too much to the
 " Glory of the World, and
 " became Grandees in King-
 " doms, and great Councel-
 " lers to Princes; then they
 " did deleague their proper
 " Jurisdictions, as things of too
 " Inferior a Nature for their
 " Greatness. And is not this
 an excellent original for these
 corrupt sort of Men to boast
 of? I mean those corrupt Men
 that manage our Spiritual
 Courts;

Courts; " But, *ab initio non fuit*
 " *sic.* The Bishop (saith he)
 " is a Judge, and of a high
 " Nature; whence cometh
 " it that he should depute,
 " which no other Judge can
 " do?

But if the Judgment of this
 great Man, and his Replies, do
 not satisfie all Difficulties that
 may be raised, no doubt then
 the Wisdom of the Nation in
 Parliament can remove the
 greatest Objections; for if the
 Bishops Jurisdiction, or rather
 their Power to execute it them-
 selves, be so clogg'd, fetter'd
 or shackl'd by any Patents, or
 Grants, or purchasing their
 Places, or by what way so-
 ever, so that the Bishops may
 in-

incurr Trouble and Damage if they should attempt to rescue their Jurisdiction out of the Hands of others ; sure a Parliament may give help ; and we ought not to question their Readiness to do it ; and surely that Wise and August Assembly, who have so freely expressed their Affections to the Established Church ; and have provided good Laws for punishing Immoralities ; and have supplied some Defects in our Civil Constitution for the Publick Good, and Safety of the Nation ; they will as freely remove all Defects and Abuses, and enact Laws for the benefit of the whole Church.

But

But suppose a Parliament should refuse their helping Hand, yet most certainly every Bishop may assert his own peculiar Jurisdiction, which is as essential to his Order as Ordaining and Confirming; and if he pleaseth he may do his own proper Work himself, or else he stands for a Cypher: And if they would do this, all the sad Mischiefs that flow in upon the Church from Deputies would be at an end; and an infinite good would ensue by an effectual Reformation of Manners.

And this leads to my Second Argument, to prove that my Proposal is Practicable: The learned Dr. Hammond
pres-

presseth it (as hath been noted)
as a proper Means to regain
the Purity of the Church and
all its Members.

But, 2^{dly}, it hath been pra-
ctised. And here I might set
forth the Practice of Dr. *Bedel*,
that was Bishop of *Kilmore*,
“ a Man of our own Na-
“ tion; a Person in whom we
“ may find all that is great
“ in a Man, in a Christian,
“ and in a Bishop: Thus speaks
Dr. *Gilbert Burnet*, the present
Bishop of *Sarum*, in his Preface
to Bishop *Bedel's* Life: “ And
“ it is particularly worthy of
“ Observation, that Bishop
“ *Bedel* considered the Bishop's
“ Office made him the Shep-
“ herd of the Inferior Shep-
“ herds,

“ herds, if not of the whole
 “ Diocess ; and therefore he re-
 “ solved to spare himself in no-
 “ thing by which he might ad-
 “ vance the Interest of Religion
 “ among them ; (and note) he
 “ thought it a Disingenuous
 “ thing to vouch Antiquity for
 “ the Authority and Dignity
 “ of that Function, and not at
 “ the same time to express those
 “ Virtues and Practices that
 “ made it so venerable among
 “ them ; since the Forms of
 “ Church Government must
 “ appear amiable and valua-
 “ ble to the World, not so
 “ much for the Reasonings and
 “ Arguments that learned Men
 “ use concerning them, as for
 “ the real Advantages that
 “ Mankind find from them.

D

See

See B. *Bedel's* Life, Page 41, 42.

I could readily transcribe several very momentous Passages, but it would swell this Tract too much;

And therefore I rather chuse to join with the Bishop of *Salisbury* in his Devotions expressed in the close of Bishop *Bedel's* Life.

“ May the great Shepherd
 “ and Bishop of Souls so in-
 “ spire all that are the Over-
 “ seers of that Flock which
 “ He purchased with his own
 “ blood, that in Imitation of all
 “ those Glorious Patterns that
 “ are in Church History, and
 “ of this in the last Age, that is
 “ inferior to very few that any
 “ former Age hath produced,
 “ that they may watch over
 “ the

“ the Flock of Christ, and so
 “ feed and govern them, that
 “ the Mouths of all Adversaries
 “ may be stopp’d; that this
 “ Apostolical Order recovering
 “ its primitive Spirit and Vi-
 “ gour, it may be received
 “ and obeyed with the same
 “ Submission and Esteem that
 “ was payed to it in former
 “ times: And that all Diffe-
 “ rences about lesser Matters
 “ being laid down, Peace and
 “ Truth may again Flourish,
 “ and the true ends of Reli-
 “ gion and Church Govern-
 “ ment may be advanced;
 “ and that instead of biting,
 “ devouring, and consuming
 “ one another as we do, we may
 “ all build up one another
 “ in our most Holy Faith.

I do heartily join with him who can give a lively and excellent Touch to whatever he treats of.

But besides the Bishop of *Kilmore's* Practice in *Ireland*, I have another great Example of one in our own Nation, Dr. *Arthur Lake*, Bishop of *Bath and Wells* in King *Charles* the First's Reign (of whom Mr. *Jsaack Walton* gives this Character in the Life of Bp. *Sanderson*) his Words are these:
 " A Man, of whom I take my
 " self bound in Justice to say,
 " that he made the great Trust
 " committed to him, the cheif
 " Care and whole Business of
 " his Life; and one Testimo-
 " ny of this Truth may be,
 " that

" that he sat usually with his
 " Chancellor in his Consisto-
 " ry, and at least advised, if
 " not assisted, in most Sen-
 " tences for the Punishing of
 " such Offenders as deserved
 " Church Censures: And it may
 " be noted, that after a Sentence
 " for Penance was pronounced,
 " he did very warily, or ne-
 " ver allow of any Commu-
 " tation for the Offence; but
 " did usually see the Sentence
 " for Penance executed; and
 " then, as usually, preached a
 " Sermon of *Mortification* and
 " *Repentance*; and so apply
 " them to the Offenders that
 " then stood before him, as be-
 " got in them then a devout
 " Contrition, and at least Re-

“ solutions to amend their
 “ Lives; and having done
 “ that, he would take them
 “ (tho’ never so poor) to Din-
 “ ner with him, and use them
 “ friendly, and dismiss them
 “ with his Blessing, and Per-
 “ swasions to a virtuous Life;
 “ and beg them to beleive him:
 “ And his Humility and Cha-
 “ rity, and other Christian Ex-
 “ cellencies, were all like this:
 Of all which, saith *Walton*; the
 Reader may inform himself in
 his Life, truly writ, and printed
 before his Sermons.

And is not this Practica-
 ble? And were it now re-
 duc’d to Practice by all our
 Bishops in *England*, how Ho-
 nourable, how Glorious would
 our

our Church be ? How pleasing to God ? How Comfortable and Attractive in the Eyes of all good meaning Christians of whatsoever Opinions or Perswasions otherwise in lesser Things, and every Part of it into a far better Frame and State than now it is ; and directly lead and help to a general Reformation of Manners.

But if notwithstanding all that hath been urged in this First Chapter, both from great Authorities (as *Bacon*, *Hammond*, *Bishop Bedel*, and otherwise) it shall still be pleaded, that the Author's Proposal is Impracticable :

I shall only leave to the Consideration of such Men the Words of a learned Man, (said to be *Wharton*) in his *Defence of Pluralities*, Page 47, 48.

“ That the Obligation of
 “ Bishops to all the Parts and
 “ Consequences of their Duty,
 “ and particularly as to Re-
 “ sidence, is far greater than
 “ that of Parochial Priests ;
 “ in as much as the right dis-
 “ charge of their Office is of
 “ greater concern to the good
 “ of the Church, and is also
 “ imposed on them by Divine
 “ Institution ; if therefore a
 “ Priest ought not to neglect
 “ his Charge, much less a Bi-
 “ shop ; and if the Absence of
 “ a Parochial Priest ought to
 “ be

“ be supplied by a Curate,
 “ much more doth it seem
 “ reasonable that the Absence
 “ of a Bishop, (if it be long,
 “ or frequent) should be sup-
 “ plied by a Suffragan Bi-
 “ shop.

And now observe his follow-
 ing Words :

“ It is a fatal mistake to
 “ imagine, that the Care of the
 “ Souls of the Laity belongs
 “ only to the Inferior Clergy ;
 “ and that the Bishop hath no
 “ more to do than to Govern
 “ the Clergy ; or that a Diocess
 “ doth not more want the
 “ constant presence of a Bi-
 “ shop, than any private Pa-
 “ rish the presence of a Priest ;
 “ and therefore in the Church
 “ of

“ of *England*, before the Re-
 “ formation, even in the most
 “ corrupt Times of Popery,
 “ the Archbishop of *Canter-*
 “ *bury*, and all other Bishops
 “ attending at Court, or em-
 “ ployed by the King in Pub-
 “ lick Service, constantly
 “ maintained Suffragan Bishops
 “ in their Diocesses. This
 “ Practice was confirmed and
 “ intirely settled by an Act of
 “ Parliament in the Reign of
 “ *Henry the Eighth*; and from
 “ that time Suffragan Bishops
 “ were without Interruption
 “ continued in the Diocess of
 “ *Canterbury* till the end of
 “ *Queen Elizabeth's* Reign; and
 “ in some Diocesses, till the
 “ mid-

“ middle of King *James* fol-
 “ lowing.

“ And (saith our Author) it
 “ were to be wished, that their
 “ Majesties, and the Reverend
 “ Prelates of the Church, would
 “ revive the Order, to supply
 “ the want of the Episcopal
 “ Function in those Diocesses
 “ which are deprived of the
 “ Benefit of their proper Bi-
 “ shops, either through neces-
 “ sary Absence, or through
 “ Age and Infirmities, (or, I
 may add, because their Diocef-
 fes are too large) “ and for this
 “ there needeth no new Law
 “ or Canon. Thus far the learn-
 ed *Wharton*.

Now

Now then, if what is urged be not Practicable, let the World judge who they are that render it Impracticable.

You see the Order of Suffragan Bishops may be revived without any new Law or Canon ; but that which I chiefly note is this ; That if it be a fatal mistake to imagine, that the care of the Souls of the Laity belongs only to the Inferior Clergy ; and that the Bishop hath no more to do than to Govern the Clergy ; if this be true, this plainly proves the Obligation of every Bishop to visit each Parish in his Diocess ; and to see after the Manners and Conversations of the Laity, and to apply all proper Remedies

dies for the good of Souls ; and how infinitely beneficial this would be, let the World judge.

This would inspirit, and encourage, and support the Authority of the Parish Ministers; and this would mightily strengthen the interest of the Civil State ; for did our Bishops give Personal Visits, and inspect the Concerns of every Parish, as their cheif Pastor, and as one that must give an Account of the Souls of the Laity, there is no Person of the best Figure in every Diocess, but his Principles and Conversation must be so well known to the Bishop, that he may be able to give the Government a true account of him, as to his deserts, or otherwise ; and
so

so likewise of the Merits of the Clergy.

CH A P. II.

Concerning the Parochial Clergy of this Nation ; shewing, 1. That their Work is very large, and very Painful and Laborious to do it well. 2. That the Propagating and good Success of our Holy Religion and Safety of our Church and State, doth much depend upon the Regular and Zealous discharge of their Ministerial Offices. 3. Shewing what great Defects must be supplied, whereby this

this great Body of Men may be rendered infinitely more serviceable than they now are, to the true Interests of our Church and Civil State; and more particularly to a General Reformation of Manners.

1. **T**HAT the Work of the Parochial Clergy is full of labour and difficulty, according to our Laws, Rubricks and Canons, and the Advices and Practices of good Men, is very plain from these several Instances of their Duty.

1. To read Divine Service Publickly every Day, or thrice in a Week at least, *Wednesday, Friday, Lord's Day*: To read it audibly, distinctly, and reverently,

rently, with a Holy Fervour and Zeal, exhausts the Spirits.

2. To Preach once every Lord's Day, and to prepare for it.

3. To instruct and catechize constantly every Lord's Day in such useful and profitable manner, as is directed and advised by Mr. *George Herbert* in his *Pastoral*.

4. To prepare young People for Confirmation.

5. To Baptize.

6. To administer the Holy Communion Thrice, or Five or Six Times in the Year at least, as Mr. *George Herbert* directs.

7. To

7. To solemnize Matrimony.

8. To visit the Sick, and otherwise afflicted, and to bury the Dead.

9. To examine, instruct, and prepare young People for the Holy Communion; and to admonish and exclude Ob-
stinate, Scandalous Offenders.

10. To keep Hospitality, and to relieve the Poor.

11. To be Resident, and always watching and overseeing their Flocks, and composing Differences.

12. To Pray Twice a Day in and with their Families, besides their own Private Devotions, and necessary Studies.

In a Word, to pursue the fairest *Idea* of a good Pastor, such as Mr. *George Herbert*, in all the Points directed, and propounded, and exemplified in himself.

II. Who is sufficient for these Things? And yet the great Interest and Success of our Holy Religion all over this Nation doth rest upon the faithful, and regular, and due discharge of all this great Work. I am sure all this is now necessary for the well-being and flourishing Estate of the Church.

For as Matters now stand with regard to the Higher Order of the Church; whose powerful influence the Nation in general little feels as to the instructing,

cting, preaching, and regular governing Power in their own Persons; and considering the great want of Family Religion, and Family Government; our Religion must be kept alive, propagated, preserved, nourished and supported by the daily and weekly Labours of these Inferior Shepherds, (this sadly contemned and despised Order of Men) or it will decay, die, and in a manner be gone, and this Nation will be Miserable.

And this hath been the plain sense of some of our Forefathers, the best of Men.

Concerning the Parochial Clergy of this Nation, the Words of Bishop Jewel are very

observable, in a Sermon before Queen *Elizabeth*.

“ The Parsonages and Vi-
 “ caridges are the very Castles
 “ and Towers of Defence for
 “ the Lord’s Temple. And if
 “ they be not furnished with
 “ a due Maintenance, and made
 “ more secure against Con-
 “ tempt ; we must expect
 “ God’s Judgments upon us,
 “ and this Realm shall be sub-
 “ ject to Foreign Nations :

“ Our Posterities shall rue
 “ that ever such Fathers went
 “ before them, who would
 “ make the Church poor and
 “ naked, like the Apostles and
 “ Prophets of Old ; and Chro-
 “ nicles shall report this Con-
 “ tempt of Learning amongst
 “ the

“ the Punishments, and Mur-
 “ rains, and other Plagues of
 “ God; and shall leave it
 “ written in what Time, and
 “ under whole Reign, this was
 “ done.

And here I cannot but observe, this great Light of our Church look'd upon the Parish Clergy, as the Strength of the Nation in the great matters of our Religion; and that the interest and safety of our Church and State, did depend upon the encouraging and strengthening that great Body of Men, and to secure them against Poverty and Contempt.

Nor is it less worthy the observing what the truly humble,
 E 3

ble, Learned and Judicious
Mr. *Hooker* declares.

“ The Priest is a Pillar of
“ that Common-wealth, where-
“ in he faithfully serveth God ;
“ and without the Work of
“ the Ministry, Religion by no
“ means can possibly continue.
Hooker's Ecclesiastical Polity Book
5. Page 404. And again.

“ The Object of the mini-
“ sterial Function is both God
“ and Men ; and the whole
“ Labour of the Ministry is to
“ Honour God and to save
“ Men ; and we owe to the
“ Guides of our Souls, even
“ as much as our Souls are
“ worth, although the Debt
“ of our temporal Blessings
“ were

“ were stricken off. *Hooker* 5th Book, Page 410.

And therefore I conceive every wise Man must be of this Opinion, considering the great Influences that a faithful, Laborious Ministry hath upon Church and State; and the Happiness of both: And by Reason of the near Sympathy and Relation betwixt our Established Church and State, I say, every Wise Man must be of this Opinion, that it is the grand concern and interest of us all, that this great Body of the Ministry be well supported in the Regular and constant discharge of their Offices, and their Persons preserved in Reputation and Honour.

III. And this leads me to shew what great Defects must be supplied; whereby the ministerial Order may be rendred infinitely more serviceable than now they are, to the true Interests of our Church and Civil State. And,

1. There must be a sufficient Maintenance. This the learned Lord *Verulam* told the Nation long ago in these Words:

“ In mine Opinion and
 “ sense, I must confess, (saith
 “ that Noble Lord,) let me
 “ speak it with Reverence, That
 “ all the Parliaments since 27
 “ and 31 of *Henry VIII*th, who
 “ gave away Impropropriations
 “ from the Church, seems to
 “ me

“ me to stand in a sort ob-
 “ noxious, and obliged to God
 “ in Conscience to do some-
 “ what for the Church, to
 “ reduce the Patrimony there-
 “ of to a Competency : for
 “ since they have debarred
 “ Christ’s Wife of a great part
 “ of Her Dowry ; it were
 “ Reason they made Her a
 “ competent Jointure.

Note. This Great Man urg-
 eth this upon our Parliaments
 in point of Conscience.

And ’tis plain our most ex-
 cellent Queen, hath led the
 way and given a most excel-
 lent Pattern.

Nor are our Honourable
 Houses of Parliament defective
 in their good Inclinations to the
 Church,

Church, which may give us Hopes of greater Things.

But yet notwithstanding there is a great Grievance, and present hurt to the Church.

For the present Maintenance which the Church is now invested in, flows most unequally, and so as not to serve the general good of the Church, and the great Ends of the Ministry, which is the Salvation of Souls.

In plain English, there are great *Monopolizers* and Engrossers in the Church, as well as in the Civil State; and I think there is an absolute necessity of severe Laws against *Church-Monopolizers* as well as others.

And.

And a greater necessity against the First: Because the damage redounds more to the Church by this Means than it can do to the Civil State; for as much as Souls are more valuable than any Temporal Things.

Our Church, by this Means, is like to a Body that hath the Rickets, which swells mightily in some Parts, whilst other Parts and Members of the Body are pined and starved for want of Nourishment; and yet those Parts thus pined and starved are no less necessary and useful.

This most corrupt, ambitious Practice, is a great Wound and Scandal to the Church;
and

and a great discouragement to the Faithful, Diligent, and Laborious Clergy, in their feveral Cures; and what is worfe, it is a great hurt to Multitudes of Souls, who by fuch Practices are not fed: For many in our Church have feveral Preferments, and Dignities, and great Revenues, who do little or no Service in Parochial Cures, in which (as I take it) the general good of Souls is moft concerned, and by which the moft principal end, and defign, and benefit of the Ministry is beft answered, and the Publick Good of this Nation beft promoted,

And

And I might here add the Mischeifs of Non-residence; an Evil worthy the Consideration of Authority, and which deserves a Redress.

And here I offer to the Consideration of Authority, whether it would not much advance the mutual Interests of our Church and State, that Men of Quality and good Extraction be encouraged to take upon them the sacred Function. This seems to me agreeable to the Wisdom of God under the Mosaick Dispensation. To this our Ancestors had some regard in that Law, which enacts the Brethren and Sons of Lords Temporal, or of Knights, may obtain to themselves a Faculty

ty to hold Two Ecclesiastical Livings, though having Cure.

In all well instituted Governments, as well Ancient as Modern, the Heirs and Descendants of worthy and eminent Parents, if they do not degenerate from their Virtue, have been always allowed a Preference and kind of Title to Employments and Offices of Honour and Trust. And to me it seems very reasonable, that since our Church is incorporated into the Civil State, the Church ought to bear some sort of Proportion in Honour and Maintenance to the Civil State.

And besides the peculiar Influence which such Men would have upon the People to reform

form them (as hath been observed by a great Man long ago,) it would certainly bind our Church and State closer together, by the mutual Ties of Affinity, and Obligations of Blood, and Civil Interests; so that the Church would never hurt the State, nor the State the Church.

And that this would be highly pleasing to Almighty God, is not only my Opinion, but the sense of as learned and Pious Men as any other ever since the Reformation.

By this Means here would be a near sympathy indeed betwixt Church and State; here would be a mutual feeling of one anothers Miseries, and rejoicing

joicing in each other's Prosperities.

But these great Advantages to our established Church and State, are never to be expected to any great purposes, until the Church holds some good Proportion to the State in a fit Maintenance and Honour.

But to come more closely to the present design of this Tract, which is to promote effectually a general Reformation of Manners in this Nation, I humbly conceive it necessary, (yet with Submission to Authority,) that such Men of Birth and Good Extraction as are now in Holy Orders, should be in Commission for the Peace ; for if they be Men of
Gra-

Gravity and Sobriety, no doubt the admitting them would mightily strengthen the Interest of Church and State, many wholesome Laws would be put in Execution (which now in some Places are not :) For instance, The Poor in many Parishes would be better taken care of, and kept in better Order ; Apprentices would be put out to sufficient able Men ; Constables would be made to keep their Oaths ; many needless Ale-Houses would be suppressed, which are Nurseries of Wickedness, and do impoverish Families ; Profaneness and all kind of Wickedness would be effectually punished and restrained, and the Lord's

F Day

Day far better kept; and Piety and Goodness would be encouraged: For the Minister's Eye would be always upon them, and would discover many Mis-carriages, which now are hidden and go unpunished, by Reason of the Carelessness and Perjuries of Constables, and by the Remissness and Coldness of some of the Bench.

But one would think this point should easily be gained; for are not Clergymen* really Members of the Civil State,
as

* See Bp. Hall's Speech in Parliament 1641. Ministers are under a double Capacity, qua Cives, qua Ecclesiastici, as Members of the Common-wealth, as Ministers of the Church, we are ready to do our best Service in both; one of them is no way ompatible with the other.

as well as any others? And do not the Laws of the Land touch the Estates of Churchmen as well as other Mens Estates? And do not Oaths of Allegiance, and Submissions to the Civil Government, affect the Clergy as well as others? And are not Church-Men as much concerned to preserve the Peace and Safety of the Nation as well as any other Orders of Men? And are they not as much obliged to punish Wickedness and Vice, and to maintain true Religion and Vertue, as well as any others? And do not the Spiritual Lords bear their Part in the Civil Government as well Temporal Lords? Why then should Parochial Ministers be

kept out of Commissions for the Peace.

I mean such as are Men of Quality and good Extraction; at least, I say it again, Persons of good Extraction; for there may be some truth in that saying, *non bene conveniunt, nec in una sede morantur Majestas, & origo Plebeia*; and this is agreeable to the late declared Sense of Her Majesty, and the right Honourable House of Lords, that Men of the best Quality, and best Estates, in every County, should be put into Commission for the Peace.

But to conclude this Chapter; let the Parochial Clergy of this Nation, upon whom the Burthen and Heat of the
Day

Day rests, as to propagating sound Practical Religion; I say, let them be such as to their Quality, and so encouraged and strengthened as is here desired; and let them be all obliged to pursue the fairest *Idea* of a good Pastor; and let every Bishop be obliged to visit each Parish in his Diocess, to direct, assist and encourage these Inferiour Shepherds; and I will be bold to affirm, we should see a new face of things, a new Heaven, and a new Earth, wherein dwelleth Purity, Holiness and Righteousness; for to me it is certain, that the Bishops visiting each Parish in their Diocess, at times unknown, and without publick

notice given, would have a mighty Influence to make Parish Ministers regular in the discharge of their Offices, and faithful, laborious, and diligent in their Places; besides the force it would have upon the Manners of the People.

This I gather from that great Exemplar, Doctor *Patrick Forbes*, Bishop of *Aberdeen* in *Scotland*; who used to go round his Diocess without Noise, and but with one Servant, that so he might be rightly inform'd of all matters.

This the present Bishop of *Sarum* hath published to the World in his very excellent Preface to the Life of Doctor *Bedel*.

But

But to conclude this Chapter :

Since it must be agreed upon by all wise and good Men, that Reformation of Manners is absolutely necessary to save our Nation ; and it must be also agreed, that it is the proper Work of the Ministry to carry on this Noble design; and since the nature of their sacred Function, and the highest Civil Authority enjoins them to labour in this Work;

Will it not then be suitable to the Wisdom of this Nation, to strengthen and support so great a Body of Men, as the Parochial Clergy of *England* are : And who are so advantageously posted in every

Place to Fight the Enemy ?

We send forth our Armies abroad to Fight a Powerful Enemy, and we expect they should behave themselves bravely, as of late they have done ; but our Armies are well appointed and well furnished to engage the Enemy, and they go not forth without their Generals and Leaders ; the Application is easie, let the Leaders of our Church come forth and shew themselves ; and let the great Body of the Clergy be strengthened, and made more secure against Poverty and Contempt ; and if Wickedness and Immoralities do not then flee before them ; if then our Church becomes faint, and cold,

cold, and lazy, let our ruine
lie at the Church's Door.

But until this is done, the
Church in the general is dis-
abled to do any mighty
Services; and I am bold to
say, as Matters now stand,
Discouragements are so great on
all Sides, that besides *lifting up*
their Voice like a Trumpet in the
Pulpit, little is to be expected
from so great a number of
Men as our English Clergy
are : And farther I will
add, Experience hath taught
some good Men, that it may
cost them very dear if they be
conscientious in the discharge
of their Holy Calling, and
they can find no help.

But

But is not this a Publick Shame and Reproach to a Nation professing a pure Religion, and that is labouring now by Blood and Treasure to preserve their Religion and their Civil Rights?

CHAP.

CHAP. III.

Concerning Family Religion ; and the good Government and Order of Families ; shewing, 1. What a mighty force this would have to a general Reformation of Manners in this Kingdom. 2. What Means must be used to beget and promote the Practice of it ; or how to supply this great defect so far as it can be supplied.

IF all Christians, whom Nature and Grace obligeth to it, would take care of their Families, to educate their Children well, to sow the Seeds of Religion in their Hearts betimes,

times, and to instruct their Servants, and to restrain Vice, and keep up a regular order in Family Duties of Prayer, Church and State might soon be reformed ; whereas without this a general Reformation is scarcely practicable, or not without mighty difficulties.

It is an infallible truth ; that good Families, such as are managed in a regular, daily, constant method of serving God, are the cheif Seminaries of Christ's Church ; and it resteth upon them to keep up the grand interest of Religion in this Nation : From such Families issue good Magistrates, when the Sons of Nobles, and others of the best Extraction, have

have Pious and well form'd Education; and these are a great Blessing to their Country.

And from good Families likewise spring good Ministers.

And when the Nation is almost generally corrupted, (as now it is) almost all Orders of Men stained and defiled, or at least much declining in Goodness, there is no better way to restore a decayed Religion, than by setting up Family Religion, and good Family Order and Government.

It was well observed by one, "that Families have many
 " Advantages to keep up Re-
 "ligion

“ ligion, and and to restrain
 “ Vice, which Ministers in their
 “ several Parishes have not:
 “ viz.

“ 1. They have but a few
 “ to Teach and Rule.

“ 2. They have them always
 “ under their Eye, and may
 “ know their Children and
 “ Servants Vices, and their se-
 “ veral Tempers and Inclina-
 “ tions.

“ 3. Ministers can only ex-
 “ hort, and reprove, and in-
 “ struct such as come before
 “ them (which very many will
 “ not,) but a Father or a Ma-
 “ ster can not only instruct,
 “ perswade, and reprove, but
 “ Punish and Correct; and
 “ make their Worldly Estate less
 “ com-

“ comfortable if they do not
 “ obey his Instructions and
 “ Admonitions.

A Religious Family is a Church
 of God, and God's Presence is
 there.

And how highly pleasing it
 is to God, how acceptable to
 him, and how he rewards it;
 we may see by the Examples of
Abraham, Joshua, and Cornelius,
 praised and recorded by the
 Holy Spirit in Scripture for
 propagating the Knowledge
 and Fear of God in their several
 Families.

Here I am not willing to
 publish the Irreligion of many
 that seem to be Zealous for the
 Established Church; yet they
 openly

openly expose themselves to the Censures of the World.

In many Families, and some of great Rank and Quality, there is not the least appearance of Religion in their Houses; no Prayers in and with the Family, no, nor so much as a short Devotion used in craving God's Blessing, and returning Thanks after Meat.

And as for the wealthy Yeomen and Common sort of People, I do modestly affirm, that in Country Parishes, I do believe there is not one Family in ten that hath any Family Piety, or any Government of Children and Servants as to Matters of Religion or good Morals; nor any good Instructions,

structions, so that for Six Days in the Week, the far greatest Part of the People in this Nation have no visible Religion at all.

And we may reasonably fear, that in most of these Persons God is not in all their thoughts; and when the Lord's Day returns, there is very little Improvements made.

And what may such a Nation expect?

But now to supply this great defect of Family Religion, the Author humbly proposeth this Method.

1. That all Ministers be obliged to Preach up this great neglected Duty, and to shew the great import of it; how

G

it

it conduceth to the Happiness of Families; how it would avert God's Judgments from the Nation; and how forcible it would be to a general Reformation of Manners: And let all Ministers be obliged to practise this Duty themselves.

And if all of the higher Order in the Church would in their own Persons discharge all Family Duties, as Dr. *Bedel*, Bishop of *Kilmore*, did; it would be very exemplary to all, and more particularly to Persons of the better Rank.

2. To supply the great defect of Family Instructions; let all Ministers be obliged constantly to perform, on every Lord's

Lord's Day at least, the great Duty of Catechizing, in the most useful and profitable way, which is by Questions and Answers, and Proofs from Scripture, applying themselves particularly to every instructed Person, and requiring them to prove their Answers from plain Places of Scripture: Long Use and Practice in this way would propagate sound Practical Knowledge in a wonderful manner, as this Author hath seen; and that much beyond Preaching, not only in the younger People, but likewise amongst the elder sort.

For, as the Noble *Herbert* well observes in his *Pastoral*, (Chapter 21st.) concerning

Catechizing, and the great Benefits of it; and of this method to be observed in instructing.

1. “ Parents and Masters, as
 “ they hear the Answer proved,
 “ may, when they come home,
 “ either commend or reprove,
 “ either reward or punish.

2. “ Those of the elder sort,
 “ who are not well grounded
 “ (as there are great Numbers
 “ of People) may then and
 “ thus, by an Honourable
 “ way, take an Occasion to be
 “ better instructed.

3. “ Those who are well
 “ grown in the Knowledge of
 “ Religion, may examine
 “ their Grounds, renew their
 “ Vows, and by Occasion
 “ of

“ of both, enlarge their Me-
“ ditations.

And our Divine *Herbert*
justly calls this, “an Admi-
“ rable way of teaching;
“ wherein the Catechized will
“ at length find delight, and
“ by which the Catechizer, if
“ he once get the skill of it,
“ will draw out of ignorant
“ and silly Souls, even the dark
“ and deep Points of Reli-
“ gion.

And the same most excel-
lent *Herbert*, who commends
this Practice to all his Fellow-
Labourers, tells them the Secret
of this good consists in this:
“ That at Sermons and Pray-
“ ers, Men may Sleep or wan-
“ der; but when one is asked

“ a Question, he must discover
 “ what he is.

And the same *Herbert* saith;
 “ This Practice exceeds even
 “ Sermons in teaching; but
 “ there being two things in
 “ Sermons, the one informing,
 “ the other inflaming; as Ser-
 “ mons come short of Que-
 “ stions in the one, so indeed
 “ they far excel them in the
 “ other; for Questions cannot
 “ inflame or ravish, that must
 “ be done by a set, and labour-
 “ ed, and continued Speech.

3. But in the third and last
 Place, for Persons of Honour
 and Rank, (if there be any such)
 that have nothing relating to
 Religion in their Families, no
 Pray-

Prayers, no Instructions, either by themselves, (which were the more Honourable way) or by their Domestick Chaplains; I do, in the Name of God, humbly beg of our High Court of Parliament, and our Gracious Queen, that some Mark of Infamy and Disgrace might be fix'd upon such Persons; and all others of a lower Rank who follow their bad Examples.

I think I might reasonably Petition both Houses of Parliament; That a Bill might be brought in and agreed, and with the Queen a Law might be enacted, That all such Honourable Parents and Masters might be kept from the Holy Com-

munion, or (which perhaps would be more effectual) that they might be debarr'd from all Places and Offices of Honour and Trust; for I think all those that thus condemn God, and as it were banish Him out of their Houses, ought to be very lightly esteemed.

And as such Families are Plagues to the Nation, and Nurseries for the Devil's Service, and do hasten God's Judgments upon the Nation; so I think some Publick Mark ought to be set upon their Doors, to make all shun and avoid their Houses, as infected with the worst of Plagues.

C H A P.

C H A P. IV.

Concerning a Religious Magistracy :

1. *Shewing what is and ought to be the great End and Design of the Magistracy.* 2. *That, generally speaking, there are some Defects amongst us in answering Religious Ends.* 3. *How these Defects must be supplied, (which is a Work of time); and for the supply of our present Wants what Method must be taken.* 4. *Insinuating the absolute Necessity of a Religious Magistracy to Procure a general Reformation of Manners.*

R *E*formation of Manners
must stop, and be at an
end,

end, unless the Magistrate gives all possible Encouragement ; this Nation can never be happy until the Bench and Church do mutually Influence, Strengthen and Assist each other : Until the Magistrate shall look upon himself as *Custos utriusque Tabulae*.

Until the Honour of God, and Good Morals, and punishing Vice, is as much in the Magistrate's Resolution as any thing else, he is of little Service to the Church's Interest ; and our Laws against Immorality may be put upon the file, or rather thrown by as useless things.

Good Laws with bad Magistrates will do little good ; and

a Magistrate that fears God, and worketh Righteousness, that is Sober, and Righteous, and Godly himself, is a great Blessing to a Nation.

And if a Magistrate be bad himself, it is an easie matter for him to discourage Informers and Accusers; to wrest the Laws, and to make nothing of them.

It is an easie matter for such a Magistrate to tell the Informer, I am told you have a Prejudice against the Persons you have informed against; although the Person that informs be a Man of greater Sobriety and Integrity, and of better Rank and Extraction than himself. This I have known boldly done,
and

and the Laws not executed as they should have been, upon a just complaint. And worse than this, I have known, upon a Conviction by Oath, the Law not executed by the same Justice; and what signifies Laws against Immoralities, where such Justices are entrusted with the Execution? Certainly the principal Work of Magistrates about Religion, is to preserve it, and to further the Obedience of God's Laws, (which is a great Part of his Work) and for this Reason it was (as we may well believe) that the Priests sat with the Civil Judges in *Moses* time, and had judicial Power.

Ma-

Magistrates are or ought to be the Guardians of the Church, and to see to the Execution of God's Laws ; and therefore God's Laws were first given to the Prince and Priest, and by them to the People.

And the Benefit of Laws is attain'd by the Execution ; and if we have not faithful Justices, we can look for little Execution.

It is a high part of the Magistrate's Work to promote God's Honour and Mens Salvation ; And this is an higher end of his Magistracy than meer Temporal, common Good ; and therefore that is a wicked Doctrine that teacheth, that Magistrates have nothing to do with

with matters of Religion; but to leave all Men to their brutish Inclinations, as if they were not to govern Men as Christians.

But our Holy Church is of another Judgment.

We Pray for Kings and Queens, *that we may lead peaceable Lives under them in all Godliness and Honesty.*

And we Pray that God would grant unto Her whole Council, and to all that are put in Authority under Her, *that they may truly and indifferently minister Justice, to the Punishment of Wickedness and Vice, and to the Maintenance of true Religion and Virtue.*

So.

So that it is (must be confessed and acknowledged by all that are Members of our Communion) the Civil Magistrate's great Work to Punish Wickedness and Vice, and to encourage Piety and Goodness.

And certainly to do this, (in the sense of our Holy Church) is of high import to make both Church and State happy.

And here I cannot but express my sense in the Words of a very learned and good Man; who thus declares his thoughts, (Doctor *Whithcote*.)

“ It is good Service to
 “ Mankind, to restrain Evils,
 “ and hinder them; this the
 “ Ma-

“ Magistrate may do (yea, I
 conceive, he is bound to do,
 both by the nature of his Office
 and his Oath) “ and this the
 “ Preacher of Righteousness,
 “ it is proper for him to do;
 “ this the Holy Liver, by his
 “ good Example, doth con-
 “ stantly do. The great Evils
 “ that do infect the World,
 “ and disturb it, they have
 “ their Being and Foundation
 “ in Sin; and therefore whoso-
 “ ever prevents Iniquity and
 “ Sin, he doth the Work of
 “ a Saviour in the World, and
 “ a Preserver; the World would
 “ be another thing were it not
 “ for the Iniquity that pre-
 “ vails in it.

A Truth worthy to be written in Gold!

And oh ! that all Magistrates, and Ministers, and Parents, and Masters of Families, would write it on their Door Posts, and daily consider it!

And whereas some may think (as a learned Judge * not long since observed in his publick Charge at an Assizes) that Pious Instructions alone might restrain Vice, and cure our sinful Distempers ; that learned Man in our Laws was of another Opinion ; *That there was a Necessity of Penal Laws, and a due Execution of them, to Punish Wickedness.* And he gave this excellent Reason for
 • H it ;

* Sir John Holt.

it ; That there is that radicated
Obstinacy in the Nature of many
Offenders, that good Instructions
will never remove or cure.

And that learned Judge did
farther declare, that he hoped
the Nation was something amend-
ed by the help of some good Ju-
stices of the Peace. God
Almighty send us more
such good Justices, and such
like upright Men of his Pro-
fession.

But the Wisdom of our Par-
liament do concur with his Opi-
nion: Witness their late Laws a-
gainst Immoralities.

But how shall we procure
such a Religious Magistracy
in this corrupt Age of the
World? I mean; generally
speak-

speaking ; for as one Sinner destroys much good ; so, I am sure, one bad Magistrate amongst us doth infinite Mischiefs, and gives a mighty stop and check in that great concern of Reforming Manners *usque ad Legem*.

But can we raise from the Dead, such a Glorious Set of sober Nobility, and Gentry, and a reformed Clergy, as carried on the Reformation in *Edward* the Sixth's time, and *Queen Elizabeth's* time?

We can indeed assign the time when a deluge of Vice was let in upon our Nation, (which hath almost drowned us all) and made us ripe for God's severest Judgments.

H 2

But

But is there no way to help us? Must we Perish, unless all Magistrates were good? Or the far greater number of them? The Reply.

I confess this must be a Work of time, to make a compleat or tolerable Cure; but the way already directed would do much, very much, if the Bishops were Vigorous and Active, and would in Person do their own Work in their several Diocesses: And the Parochial Men likewise in their proper Spheres being well supported and strengthened, and Family Religion and Government in Families well planted.

But

But to eradicate Debauchery, and to form our Young Nobility and Gentry betimes to ways of Honour, Sobriety, and Piety, whereby the Nation may be furnished and blest'd with a Religious Magistracy, (generally speaking) as this must be a Work of time, so these following Particulars will shew the direct plain way how to effect it, viz.

1. Family Religion, and Family Government, must be set up in all the Houses of Persons of the greatest Rank and Quality; King Solomon's Words will be always true; *Train up a Child in the way wherein he should go; and when he is Old, he will not depart from it.*

The Author of this Tract, thanks God for a Religious Mother, and for her particular care in improving the Lord's Day to the great Blessing and Benefit of her Children, and some Servants.

2. The Publick Schools of this Nation must be more strictly managed for the Interests of Religion. For a Taint contracted there will disperse its self, and grow and thrive wonderfully, especially when from the Restraint of Discipline they are admitted into a freer Air, that is, sent to our Universities: And therefore,

3. To furnish our Church and State with Good Men, those two great Fountains must be

be kept clean : I mean the two Universities : There are some that can well remember when Vice with a mighty torrent flowed in them.

It was indeed very sharply said, and published to the World long since concerning our Universities, “ That when
 “ the Streams of Academies
 “ run pure and Holy, they are
 “ blessed helps to Mens Salvation ; but when their Streams
 “ are sensual, Worldly, and
 “ Corrupt, they are Seminaries for Hell and the Devil’s
 “ School, to train up his most
 “ powerful Soldiers to Fight against Serious Godliness in
 “ Christ’s own Livery and
 “ Name ; and to send Youth

“ thither, is worse than to send
 “ them to a Brothel-House or
 “ a Pest-House.

Perhaps this was too sharply said ; but this is most certain, that if Tutors would make it their chief Work to train up their Pupils as the Disciples of *Jesus*, and set their Pupils a good Example, the Nation would be happy ; for it is easie to foresee what Church and State will be, as to Morals, by the Streams that constantly flow from thence.

We have good Laws to reform Manners, were they well executed ; yea, very many Penal Laws, (and as Judge *Holt* well observed) we have none to spare ; and the Universities
 have

have good Statutes to bear down Vice; but our Laws and their Statutes want Life and Vigour, and more good Examples too.

Not but that there are good Governours of Houses in the Universities, and good Tutors, and Fellows of Colleges. But what are they to so great a Body; and if there are some Tutors lazy or negligent as to Morals, and some Junior Fellows that set bad Examples, the young *Nobiles* or *Generosi* will soon be corrupted, and Young Men likewise that issue thence for the Ministry; and where are we then for good Morals, either in Church or State?

Per-

Perhaps indeed some of these sent out for the Ministry, may improve in speculative Learning; but “Christianity
 “with these Scholasticks, shall
 “be taken for a Science, a
 “matter of Speculation only,
 “and so; that he that knows
 “most, and that believes
 “most, is the only sanctifi-
 “ed Person, as Dr. Hammond well observes.

And is not this partly the Distemper of this Nation now at present? A learned Nation we cry; but where is the Purity, Piety and Sobriety, which makes us *wise unto Salvation*? Are not these with some of our learned Heads taken for most impertinent Things?

But

But to conclude this Chapter; since a Magistracy generally Religious, is of mighty consequence to make us feel the Benefit of our Laws in Punishing Vice, and encouraging Goodness; and since it must be a Work of time, with all those previous helps mentioned, to procure an universally good Magistracy, such as shall with a Pious Zeal promote the desired end; yet that our good Laws may in a greater good Measure be executed, I do humbly propose these following Considerations to Authority.

1. Whether it may not be of great use to put some well Born Men of our Clergy into

to Commissions for the Peace, and mix them with other Justices upon the Bench; I suppose there are some of good Rank and Quality in Holy Orders; in most Counties of *England* some. And sure their Ancient Quality is not annihilated or swept away by their being covered with a Gown.

Now if these be Men of Piety, Sobriety and Gravity, they will have a great Influence on the Bench, and especially on the Younger Justices; and on the Country too; and may do great Service.

But of this I have already discoursed.

2. I humbly offer it to Authority, to consider, whether, as matters now stand, it were not necessary that some considerable Penalties were annexed to our several Laws against several Immoralities; particularly, I mean such Penalties as might affect the Justices for their neglects to execute those Laws, and discouraging Informers; and likewise severe Penalties, such as might affect Constables and Church-Wardens, if it appears they are careless and remiss, the one in their Indictments, and the other in their due Presentments of Offenders; as most certainly they are.

I know there is a Penalty in the Act against Profane Swearing, which toucheth the Justices for not prosecuting or punishing; but I do not know of any in any other Acts of Parliament against any other Immoralities.

But to conclude this Chapter; so great is my Zeal against the Clamorous Sins of this Nation, that with Holy David I must say, *I am horribly afraid of the Ungodly that forsake thy Law.*

And that Her Majesty's Proclamations and our good Laws against Immoralities may have their full force, and may attain their desired end, I cannot but propose to our Houses of Parliament

[III]

liament this farther Expedient;
That the Parish Clergy be entrusted for the giving of an Oath, for the Conviction of Offenders in their several Parishes, who shall be informed against as guilty of any of those Notorious Sins which Her Majesty's Proclamations point at.

It may be a temporary Law; and they may be obliged to make due returns of the Names of all Persons so convicted, at every Quarter Sessions: And then the Punishments awarded, as the Bench shall see cause.

I cannot but conceive this would drive away Wickedness more effectually from amongst
us ;

us; and the Honour of our Church would oblige the Clergy to be diligent and careful in so great a Trust; and by this means the Church will assist the Bench, and the Bench the Church, and the World will see our Church is no Friend to Vice: But this is a step of my Zeal, which I hope those Honourable Houses and the Reader will Pardon. A temporal concern (that of burying in Wool-len) the Clergy are entrusted in giving of an Oath; and why not in this concern of a far higher nature to the Welfare of our Church and State?

C H A P.

CH A P. V.

Concerning the Pacification of the Church, and to promote a Happy Union and Peace in Church and State ; and consequently to promote and facilitate a general Reformation of Manners.

TO carry on with success this Holy War against our greatest Enemies, and most dangerous too, I mean Immoralities ; without which neither the Power of France, nor all the Powers of Darkness, could hurt us, I take it to be absolutely necessary that all Divisions amongst us
I should

should cease, and especially that all Church Differences about lesser things should be at an end, that so we might all with one Heart, and with one Mind and Force, join against this Common Enemy of Souls, and all that is dear to us.

For while Divisions are kept on Foot, Immoralities can never be sufficiently depressed; and indeed, Animosities, Hatreds, and Divisions, and other Spiritual Wickedness, (which always attend a dividing Temper) are great Immoralities in themselves, and have made sad work amongst us ever since the Reformation, and have been great hindrances to the plant-

planting of Real and Substantial
Godliness amongst us.

And therefore I take it to
be absolutely necessary, that the
great Substantials of our Holy
Religion should be promo-
ted, and intended by all Par-
ties of Christians, and all Heats
in the lesser Circumstantials
should cease.

Rituals, and such like things,
are of no moment in compa-
rison of real Piety and good
Morals.

And there are many Opi-
nions and Controversies in the
Church, which signifie nothing,
but to break the Peace and U-
nity of the Church, and help to
disquiet the State too, and to

alienate Mens Affections from one another.

And therefore I do heartily agree with that excellent Man, who hath lately published his *Wish and Desires to the World*, in these Words: (the Reverend Dr. *Lucas*.)

“ I do most earnestly de-
 “ fire to see the Spirit of Pole-
 “ mical Divinity cast out of
 “ the Church of Christ; and
 “ that of a practical and ex-
 “ perimental one established
 “ in the room of it: I de-
 “ cline all useless Speculations,
 “ and labour wholly to restore
 “ Religion to its native strength
 “ and beauty: And certainly he
 that plants Practical Religion in
 this Nation, doth Christ the
 most

most eminent and substantial Service, and the Civil State too; he sets forth Religion in its true Beauty, makes it lovely and amiable; he saves Souls by Restoring Christ's Image upon them, averts God's Judgments, and preserves the Peace of Kingdoms.

Hot Disputes and Quarrels about things that do not concern the Vitals of Religion, have done great Mischiefs to the Church ever since our Reformation.

It is a shame to read what History doth report of the strange Divisions and Heart-burning of some Bishops one against another; and the hot Contests they had about the

wearing of certain Episcopal Ornaments ; and nothing but the Flames in Queen *Mary's* Days could reconcile Bishop *Hooper*, Bishop *Ridley*.

And in King *Charles* the first's Reign, Measures were taken of Men by these Distinctions about Ceremonies, and little inconsiderable things in their own Nature ; yet in which it was then thought the Zeal of Conformity discovered its self ; See Bishop *Bedel's* Life Page 147, and Page 174.

And what to me ought to be matter of Astonishment ; some of the most Zealous and Useful Men in the Church for promoting Piety, Sobriety, and real Godliness, were suspended,
or

or cast out of the Church, for refusing to read the Book of Sports; which spoiled the profitable keeping of the Lord's Day.

It is an Observation concerning the Reign of King Charles the first; "that Men
"were distinguished and marked out for Preferment by that
"which, in Strictness of Law, deserved Punishment: Many
"were learned with the former Superstitions; they were
"for retaining the Old Rites in our sacred Offices; for
"indeed, Bowings and Gesticulations would sooner prefer a Man than good Morals: See the Life of Bishop Bedel, Page 28th.

And truly if the Case were so, if the Shadows of Religion were so valuable then, beyond the Substance; I do not wonder at all the direful Calamities that then followed; when the substance of Religion was gone, which is the true ballast of the Soul, and must keep it even in its Duty both to God and Man.

I hope the World is somewhat wiser now; and yet when I observe the almost general Practices of Men; methinks I see only a form of Religion, the shell embrac'd, and the substance gone; the Church, the Church, cried up; all empty noise, if there be not more within, that is, good Morals. And

I fear there is too much of that Spirit amongst us which was in some of the preceeding Reigns, which separates good Life from a good Copy : And if this continue, the Souls of Men are disposed for, and fit for any Changes, and to produce all manner of Mischiefs ; and we lie ready for the Plagues of God.

The plain truth is, if ever this Nation be happy, the ancient Piety and Purity of Life must make it so: We must distinguish more feelingly and sensibly betwixt the Substance of true Religion, and its Cloaths ; and all lesser Matters, and all such things as are Foreign and vastly distant from
the

the Substance and Life of true Religion must not be insisted on with Rigor and Severity, nor must there be a Furious Zeal, either for or against trivial Circumstances; and what if some Alterations were made in the Form of our Publick Worship? And here, to prevent all mistake of my meaning in this point, I will give the Reader my sense in the Words of an excellent Man, in his Letter to a Friend, concerning High and Low Church, Page 20.

Though our Liturgy be an excellent Form of Worship, I cannot say that it is so perfect, that it cannot be better; for my Part I should think our Service better if it were shorter;
that

that our Devotion might outlast our Service, and not our Service, as it too often happens, outlast our Devotion: Several Expressions might be more correct; the Office of Burial ought to be reformed, or the Discipline of the Church more duly exercised; for to use that Form in the Burial of notorious Wicked Livers, gives great Scandal to good Men, and too great Encouragement to the Wicked, whatever Caution can be used, or whatever excuses can be made for it: If such Alterations as these could be safely attempted, I would venture (saith he) the Character of a Low-Church-man, to contribute my best assistance to it; but

but God grant that all that have any Authority in Church and State (holding the Faith, and Doctrine, and Government, and Worship of our Established Church) may labour conscienciously in their several Places to depress all Vice, (the Plague of the Nation) and to promote a conscionable Practice of Serious Godliness in all the Parts, and Branches, and Instances of Christian Duty; and then our happy and desired Work is done.

This was long ago the declared Sense of some of the wisest and ablest Men both of our Church and State; as this Writer will shew if called to it.

O Pray for the Peace of
 Jerusalem; they shall prosper
 that Love thee. Peace be within
 thy Walls, and Righteous-
 ness, Purity and Holiness,
 and Plenteousness within thy
 Palaces.

The
 of our Holy Church and the
 Laws of the Land do empower
 them

The Corollaries drawn from the preceeding Discourse; fairly representing the innocent and well-meant design of this Tract, and the force of it to make us all happy if it might (by God's Blessing) take Place.

1. **D**ID all the several Orders here mentioned, in their several Stations, work heartily, and with a true Christian Zeal and Courage to promote and further sound Practical Religion, and to suppress Wickedness, so far as their several Places and Offices bind them, and as far as the Rules of our Holy Church and the Laws of the Land do impower them,

them, (some Defects being supplied by the Civil State) Your Established Church would soon appear to the World very lovely, and infinitely useful to the Nation, in procuring mighty Blessings and Benefits; our whole Christian State would in a short time see, and feel, and be convinc'd, that we have something more than a good Copy to shew them. And here it may not be amiss to observe what is very material to my purpose out of the Reverend Dr. Stanhope's Sermon of the Duty of Rebuking, preached at Bow Church December the 28th, 1702. Pages 16, 17.

“ If

“ If the Obligations to put
 “ Vice out of Countenance,
 “ and to encourage Piety and
 “ Virtue, are so strong upon
 “ those of a private Capacity,
 “ I beg (saith he) it may be
 “ considered how much more
 “ forcibly they bind Persons in
 “ any sort of Authority; as
 “ Parents, Masters, Magistrates,
 “ and Inferior Ministers of
 “ Justice; such, it is plain, can
 “ check Vice, as with greater
 “ efficacy, so with less envy and
 “ Reflection; they are either
 “ skreen’d by their Character
 “ from, or they ought to
 “ be above the little Fears
 “ of Displeasure, which others
 “ may pretend in their excuse;
 “ and therefore are more an-
 “ swerable

“ swerable for any Mischiefs
 “ that shall come by their neg-
 “ lect.

“ Then for Constables and
 “ other Inferior Officers, whose
 “ Business lies in enquiring in-
 “ to Abuses ; let me (saith he)
 “ admonish them, that what-
 “ soever Favour or Affection
 “ may be thought allowable
 “ restraints upon other Occasi-
 “ ons, yet these are all out of
 “ doors, and solemnly renoun-
 “ ced by their Oath of Office ;
 “ the Peace and Safety, yea, and
 “ the good Behaviour of the
 “ Place they serve for, is now so
 “ far deposited in their Hands,
 “ that if any thing tending to its
 “ Prejudice be wilfully conniv-
 “ ed at, he that overlooks the

K

,, Fault,

“ Fault, and obstructs redress
 “ upon it, is the Betrayer of his
 “ Countrey, as well as of his
 “ Oath and of his Conscience.
 “ I shall therefore conjure such
 “ most earnestly to remember
 “ that of Solomon, Proverbs
 “ 21 Chapter, ver. 12. *If thou*
sayest, behold we knew it not;
doth not he that pondereth the Heart
consider it? and he that keepeth
thy Soul, doth not he know it?
and shall not he render to every
Man according to his Works? Then
 he goes on; “ Were but the
 “ Persons I have been address-
 “ sing to, as diligent and Zea-
 “ lous as they might and
 “ ought to be, there would be
 “ but little left to do, and in-
 “ deed small if any Occasion
 “ for

“ for uniting into Societies
 “ for Reformation of Man-
 “ ners.

I agree with this excellent Man; and the design of this whole Tract is to awaken, excite and quicken all Orders of Men to discharge their Obligations in their several Posts and Relations, as the surest way of obtaining a general Reformation of Manners.

But to illustrate the matter more plainly, and to compare our Church and State, to a curious well-fram'd Clock or Engine.

That Clock or Engine doth its Work effectually, where all the Wheels move regularly, and do their own proper Work;

K 2

but

but if any Wheels stop or be out of Order, (especially the most considerable) the Curious Machine (though never so Beautiful to the Eye) will be of little Use and Service.

The Application is very easy in the case before us.

2. If all the preceeding Means to a general Reformation of Manners were well strengthened, and set on Work, as it would have its due effect, so in time it might be suppressed, and take away the necessity of Penal Laws against, or Toleration for, very many Lay-Dissenters: As to the Nonconformists; hear what Mr. B. said long ago, " The Bishops Personal doing of all their own
" pro-

“ proper Office Work, would
 “ answer almost all that the
 “ Moderate Non-conformists
 “ desire in Church Government:
 “ And he gives several Reasons
 “ for it; and amongst the rest,
 “ this I take to be the principal
 “ one, the Keys, we hope, would
 “ be used in a sacred, serious
 “ manner, with due Admoni-
 “ tion, Instruction, Exhorta-
 “ tion, Prayer, which might
 “ melt a Sinner into Repen-
 “ tance.

And the aforesaid Mr. B.
 tells the World, “ That if ever
 “ the Kingdom, Church and
 “ People, be reduc’d to Wis-
 “ dom, Unity and Sobriety,
 “ it must be by Godly Kings
 “ and Magistrates; and by

“ wise and faithful Ministers ;
 “ and next, by Family Piety.

And certainly, were substantial Religion generally promoted, by those that ought and have Power to do it ; and Vice only discountenanc’d, and Circumstantials in Religion not severely press’d, Multitudes of good Persons would come into our Communion, and join heartily with us in Christ’s Vineyard (the Church ;) and how happy then, and Glorious, and impregnable, would our Church and State be ; and how comfortably would they influence, cherish and support each other !

The learned *Bacon* about the close of his Considerations touch-

touching the Edification and
 Pacification of the Church of
England, tells King *James* the
 First, " That he was perswaded
 " that the *Papists* themselves
 " should not need so much
 " the Severity of Penal Laws,
 " if the Sword of the Spirit
 " were better edged by strength-
 " ening the Authority, and
 " suppressing the Abuses in the
 " Church.

As for *Papists*, the Wisdom
 of our Queen, and the Wis-
 dom of the Nation, in our
 late Parliaments, have (it is to
 be hoped) taken effectual care
 to secure us against all their
 future Encroachments, and
 Dangers arising from them.

But if the strengthening the Authority, and suppressing the Abuses in the Church, might, in the Judgment of this learned Man, take off the necessity of Penal Laws against *Papists*: certainly much more would it do so as to separating *Protestants*: I conceive it would bring many of them into the bosom of our establish'd Church, so that with one Heart, and one Soul, and all in one way, we should glorifie God.

And whether what is here published to the World, be not the direct plain way to strengthen the Authority and Interest of our Church and State, and to suppress the many Abuses,
and

and to supply the Defects in the Church, and in the Magistracy, and consequently the only plain direct way to a general Reformation of Manners; the Author doth appeal to the Judgment of all truly wise and good Men.

And if there be any good Man dissatisfied, let him shew a more excellent and a more plain assured way, and such as shall be liable to fewer Exceptions and Difficulties, and with a due regard had to our Establishment in Church and State.

To draw to a Conclusion.
As the Noble Lord *Verulam* told the Learned King *James* the
First,

First, “ That with all sincerity
 “ of Heart, and to the best
 “ of his Understanding, he had
 “ given his Majesty tribute of
 “ his Cares and Cogitations
 “ in this Holy Business : So
 this Author craves leave to tell
 your most excellent Majesty, that
 he hath employed his most Se-
 rious Thoughts how to serve
 his God and his Church, and
 your Majesty too, in the great
 concern of our Religion, and
 the Peace and Happiness of
 your Kingdoms.

And were the Five Consi-
 derations here offered re-
 duced to Practice, (the Author
 is bold to say) it would
 highly tend to God's Glory,
 and

and your Majesty's Honour,
Ease and Comfort; and that
(which I am sure your Ma-
jesty desires) it would pro-
mote the lasting Peace and
Welfare of our Church and
State.

Gloria Deo.

A Prayer for the Queen.

Blessed Lord, who hast called Christian Princes to the Defence of thy Faith, and hast made it their Duty to Promote the Spiritual Welfare together with the temporal Interest of their People, we acknowledge, with humble and thankful Hearts, thy great Goodness to us in setting thy Servant our most Gracious Queen over this Church and Nation; give her, we beseech Thee, all those Heavenly Graces that are requisite for so high a Trust: Let the Work of Thee, Her God, prosper in Her Hands; let Her Eyes behold the Success of Her Designs for the Service of thy true Religion established amongst

amongst us; and make Her a Blessed Instrument of protecting and advancing thy Truth wherever it is persecuted and oppressed; let Hypocrisy and Prophaneness, Superstition and Idolatry, fly before Her Face. Let not Heresies and false Doctrines disturb the Peace of the Church; nor Schisms and causeless Divisions weaken it; but grant us to be of One Heart and One Mind in serving Thee our God, and obeying Her according to thy Will. And that these Blessings may be continued to after Ages, make the Queen, we pray Thee, an happy Mother of Children, who being educated in thy true Faith and Fear, may happily succeed Her in the Government of these Kingdoms; so we that are thy People, and Sheep of thy Pastures,

states, shall give Thee Thanks for ever; and will always be shewing forth thy Praise from Generation to Generation. Amen.

The Prayer or Collect for all Orders of Men in our Holy Church.

Almighty and Everlasting God, by whose Spirit the whole Body of the Church is Governed and sanctified, receive our Supplications and Prayers (which we offer before Thee for all Estates of Men in thy Holy Church) that every Member of the same, in his Vocation and Ministry, may Truly and Godly serve Thee, through our Lord and Saviour Jesus Christ. Amen.

FINIS.

2 NO 66